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West, "burst suddenly into the midst of another political system, a system of kingdoms and commonwealths, which was in many points a forestalling of the political system of the world in which we now live." (Page 176.) With the decline of Roman supremacy, the nations of Europe have acquired an independence of one another like the independence of cities and kingdoms at an earlier day. "The best witness to this fact is to be found in the acknowledged importance and the confessed difficulty of the doctrine of International Law." The comparison drawn between the Europe of ancient and of modern times is of great interest, although in some instances it seems to us rather forced. Dr. Freeman concludes that the latest times are in truth a return to the earliest times, with this difference, that nations have taken the place of cities. (Page 183.)

It may be well to add that in the closing words of his course, the students are invited to read the author's "Lectures to American Audiences." Professor Freeman's spoken discourses seem to be no better attended at Oxford than they were on Fifth Avenue; possibly for different reasons, for in his valedictory he says: "And so I bid you farewell for a few months, finding fault with you in nothing, except that, like most Professors, I wish there were more of you. But one therefore feels all the more kindly to the elect, the faithful, the little band that watched with Alfred, the stout hearts that lapped with Gideon, even though they be far from reaching the full tale of three hundred." (Page 206.) Mr. Arnold's "remnant" was apparently there.

ARCHIBALD ALEXANDER.

*Histoire de la science politique dans ses rapports avec la morale.*

Par PAUL JANET, membre de l'Institut, professeur à Faculté des Lettres de Paris. 3<sup>me</sup> édition. 2 tomes. Paris, 1887.

There are few good books in any language which give a history of political science. This is one of the few. Of political histories, that is, histories of political institutions, there are many; but it is difficult to find a consecutive account of the theories themselves, independent of political events. Germany and Italy are the only countries where much work has heretofore been done in this department, and the few Italian works have been marked by prejudice and superficial learning.

In France, M. Janet has, so far as we know, but one predecessor in this field of inquiry. This predecessor is Lerminier, whose work was finished in 1831 and was only a general introduction to the subject. In English there is no work of the kind, although there are histories of law and of philosophy.

In the new edition of his work, M. Janet treats of the latest as well as

the earliest theories of the state. We have chapters on the political philosophy of the revolution period, including a notice of American publicists. The author is a critic as well as an expositor, and does not hesitate to express his views with respect to the doctrines about which he writes. As the title of the book indicates, he treats his subject chiefly in its relation to ethics, thus implicitly recognizing the unity of practical philosophy.

The introduction to the third edition and the closing chapters of the second volume are the parts which are of present interest. We have our attention called in both cases to the principles of the American and French revolutions, of the American and French republics. In comparing the French and American reactions, the author makes some observations which we venture to translate :

In England and in America, it has been said, the Anglo-Saxon race, more positive, more practical, less transcendent, has gone directly to the point, and has been contented with the possible, without too much thought of the ideal. . . . In France, on the contrary, it is from the principles of an abstract rationalism that the germ of revolution has been planted for all time. . . . That is why, it is said, the revolution in France has been so violent, so fanatical ; and that is why it has not yet come to an end, while, long since, England and America, resting on like principles, have found stability, and offer us the model of the strongest and most solid societies which to-day exist. [Vol. i, p. vii.]

There are some remarks, in the conclusion of the book, on sociology, which we would like to see more elaborately discussed. M. Janet looks with but little favor on radicalism. His position appears to be that of the Christian moralist and the conservative republican.

There is an *Index Bibliographique* in the second volume, which adds greatly to the value of the work.

A. A.

*Le Pacha Bonneval.* Par ALBERT VANDAL. 1885.

*L'Expansion de l'Allemagne.* Par JULES FLAMMERMONT. 1885.

*Les Services publics de protection de l'enfance.* Par LOYS BRUEYRE. 1886.

*Cercle Saint Simon, Annuaire.* 1886.

Paris, au Cercle Saint Simon.

The *Cercle Saint Simon*, founded in Paris in 1881, with the Athenæum Club as its model, aims to provide literary men with a place for social intercourse. Its name is no index to the character of the club. An historical society was organized in connection with the *Cercle*, with the